

Interview H0214: Urgyen [tib. o rgyan], (India, 1983) : Part No. 4 of 9

The interviewee was a well-known Drepung Loseling monk who at one time held the powerful position of Chagdampa. He continues his discussion started in H.0214.03 about the dispute between Shatra and Tsag Serkhang and the involvement and conflict between the Shengo and Chagdampa.

Q

What happened then?

A

I was under the ladder and I would have heard what they were talking about, but they had finished their conversation. I heard the junior [Shengo](#) tell Tsag Serkhang's steward Penjor [tib. rtsag ser khang gnyer pa dpal 'byor], "Tomorrow, when the [mangja](#) is over and we [Shengo] go to urinate, you must offer a [khata](#) to the two Chagdampa and make the report. You should not say anything about the two of us having talked [tib. nga gnyis skad cha byung ba shod rgyu yod ma red]." The steward said, "Of course I will not say that and I will come tomorrow morning." Then they said, "probably, we might have to give something to the pockmarked one." [tib. 'bar tshag la jig dgos dwogs med a].

Q

The reference to the "pockmarked," was you, right?

A

Yes, probably, [laughter] although they didn't mention my name. Then the junior [Shengo](#) said, "There is no need to do that because there is no custom of doing like that." Their conversation was finishing. Then I was afraid that they might see me so I came back quickly. Then I coughed to make a signal and asked the [thabyog](#), "Who is over there? Somebody is talking. Go get them." The [thabyog](#) said, "Yes." and went there, but all of

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them had fled and the junior [Shengo](#) might have fled together. [laughter]. I know that the [Shengo](#) was with them, so I wouldn't try to chase them, right? Then I went into the Shengo's office and the senior [Shengo](#) told me, "Chagdampa la, what's the matter? You spoke loudly! [tib. ga re 'dug/ gsung zhed po cig bskyon song].

I said, "Who knows! There were three people talking a lot in front of the ladder." He said, "Who were they?" I said, "I don't know because it was dark. I sent the [thabyog](#) to catch them, but they couldn't." Although he knew that the junior [Shengo](#) was there, he said, "It is strange. Who could they be?" I said, "I couldn't recognize them." Right at this time, the cushion on which the junior [Shengo](#) sat was empty.

After 5 minutes, the junior [Shengo](#) came in and told me, "Sir! (tib. kusho [sku zhabs]) What's the matter? You were yelling loudly! I said, "There were 3-4 people talking in front of the ladder and I told them to catch them, but they couldn't." Though he himself was among them, he said, "Who could they be?" I said I don't know. I couldn't recognize them." He said, "This is strange".

The next morning, when the morning prayer session was over, Trendong's steward and Tsag Serkhang's steward Penjor La were already there in front of the Shengo's office. They saw me and did the polite greeting to me (tib. chanbū shü [phyag 'bul zhus] and told me that they want to come in. I said, "Do you want to come in?" They said, "Yes." I told them to wait there.

Then I told the [Shengo](#), "Trendong's steward and Tsag Serkhang's steward Penjor La want to come in. The senior [Shengo](#) said, "That's strange. What are they here for? [tib. ga re yin na]. I said they want to come in. Then the [Shengo](#) called them in and then they took out a [khata](#) scarf and made their report [about the dispute and the Ganden monks gathering to support the main [Shatra](#) family]. The two [Shengo](#) went through the motions of being astonished and frightened [tib. ha las 'dregs 'gro ga byas song] and said, "What right do the [Ganden] monks have to meddle into this? Are they allowed to assemble like this? They are spoiled." [tib. grwa pa la jus gtogs ga re yod red/ de 'dra 'tshog chog gi red pas/ skyag lang shor ba red]. Both of the [Shengo](#) were agitated and said, "We have to arrest them. They are spoiled, but it is not okay to punish them. It will not be okay if we fine them. You two Chagdampa should go and get them." [tib. 'dzin 'chang gtong dgos/ bkod pa bshad na ni 'grig gi ma red/ nyes pa btang na gos chod kyi ma red/ phyag dam pa gnyis kyis khrid phebs].

There was a monk who had lost his celibacy and was staying in [Gyambumgang](#) [tib. rje 'bum sgang] who said, "Shall I go? But the [Shengo](#) said "Wait a minute." and then they

told me, "You take some switches and take 3-4 Geyog and go to arrest them and beat them with switches. If the matter is important bring them here. Otherwise, go ahead and settle it." At that time, I was the Ganden Tripa's liaison, so I said, "I have to go to escort the [Ganden Tripa](#). Otherwise, he might report me to the [gag](#)." I didn't go and then I went to put on the padding on my shoulder [tib. o bog]. Then I saw a Geyog standing there so I told him, "Don't stand there like a beggar holding a staff. It is time to go." Actually, it was not time to go. The [Ganden Tripa](#) was from Tratsang [Je](#) and was nicknamed "flower" [tib. me tog lags]. His name was Lhündru Tsöndrö [tib. lhun grub btson 'grus] and he was from Shang Ganden Chömkhor [tib. shangs dga' ldan chos 'khor]. When I went into Kapshöba's house, the [Ganden Tripa](#) had already put on his yellow [hat](#) and was ready to leave. He asked me, "Is it time to leave?" I said, "Yes." Then he told his servants in his [Tsang](#) dialect to serve him [bag](#) and he also told me to eat [bag](#) with him. They had made a meat stew to eat with the [bag](#) and they also served us [thü](#).

The Tripa told me, "Please do things well. There is a lot of talk going around [regarding Shatra] so please be careful. If not, there will be harm in the future [tib. dga' bde gnang byed/ bshad sgra'i skor skas cha mang po 'dug/ phugs la skyon byed kyi red da]". He gave me good advice, right? So I said, "Thank you." After that I escorted the Tripa to the gelong's confessional assembly (tib, söjong [gso sbyong]) and about an hour passed.

After the gelong's confessional assembly, I was staying in the Shengo's office and then I escorted the Tripa back. I was coming through the back door to the small door of the [chöra](#) [tib. gsung chos ra ba] when I saw a messenger going there. He stood there when he saw me and told me, "The [gag](#) told me to call you to the [gag](#). I asked him, "Who is being called?" He said, "The Chagdampa. Kungö Nendrön from the [gag](#) told me to call you to come from the Shengo's office."

When I went there, the Nendrön was [Gyambumgang](#) and he said, "Tonight [the Dalai Lama and the regent will come to watch the [tsenyi](#) debate (tib. thamsig [dam gzigs]). This was the gag's order. When I was coming near the door of the hall called Ewam, [Shingnyer Chöndzin la] was coming and he asked me, "Did the [gag](#) call us? Shall I go." I said, "Yes, but you don't need to go. I already went there and the [gag](#) said that the Dalai Lama and the regent will come to watch the [tsenyi](#) debate." Then he said shall I call the Chabrül and I said yes. He said, "You are like an old fisherman who does not listen and who does not get annoyed." [tib. nyan rgyu med pa'i nya pa rgas po dang/ bsun rgyu med pa'i nya pa rgas po]. [unclear]. The Dalai Lama is going to come to the evening prayer assembly. The ordinary monks are going to prostrate in front of the Dalai Lama outside the firewood yard

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(tib. shingre [gomchor](#) [shing ra'i sgo mchor]). Now something very bad might happen (tib. tha pe söyong [da dpe bzos yong]). unclear tape] [implies that the Ganden monks might do something]

When I went to the Shengo's office, the east side of Shengo's office was packed with people and among them there were the two managers (chandzö) of [Shatra](#) [the main family]: Gyala [tib. rgyal lags] and Manithang [tib. ma ni thang] and all of them. And there were about 20 some monastic officials (tib. [lene](#) [las sne]) from Ganden Shartse [tib. shar rtse] and Changtse [tib. byang rtse] colleges. Tsag Serkhang's steward and those others were sitting at the west side.

The two [Shengo](#) were sitting on chairs outside and a monk wearing the boots called garlo who had hair behind his ears [implies he was a dobdo] was being whipped with switches while I was standing there. They beat him about 50-60 times. Then there a tall and old monk was also beaten with switches. While beating him, the junior [Shengo](#) told the monk, "You tell me!" [tib. shod jig kas]. Then the Shengo's slipper was taken off and the junior [Shengo](#) hit him on his cheek with the slipper and told him, "You tell me." Then I told the junior [Shengo](#), "I am sorry, but don't beat him." At that time, he was agitated and asked me, "Don't I have the power to punish him? Ah Ah ! [tib. ngar bkod pa shod yag gi dbang yod ma red pas] and the junior [Shengo](#) was rushing towards me and he was almost choking when yelling Ah Ah. He was almost going to beat me up.

I was also short tempered and I was agitated and had to talk back to him and said, "Because you have the power to punish him, I am telling you "sorry." If you are not allowed to punish, there is no reason for you to be in this room and I don't need to tell you sorry. The reason I told you sorry is if you punish people not in accordance with the government's lawss and the religious laws and if there would be some bad result without any reason, I thought all of us will be ruined. That's why I told you this." [tib. rgyal khirms chos khirms dang ma mthun pa'i khirms gcod btang nas/ don med dgos med rkyen ngan 'dra byung na/ tshang ma 'phung yong bsam nas zhus pa yin]. Didn't the [Trunyichemmo](#) of the [Yigtsang](#) give the order to all of us that we have to investigate the case. You Sir, [tib. sku zhab] understand Tibetan, don't you? If you don't understand Tibetan, then there is nothing to do."

Then I told the person who was beating the monk, "Go ahead and Beat him severely! They did something that caused them to get this. We don't have anything to say. The lamas and the lords [the superiors] issued a long verdict with a seal at the bottom. I am not guilty and I don't have anything to hide, like hiding one's face under one's fingers and

I don't have anything to lose. [whispering -- unclear]." Then the [Shengo](#) told them to lock them in the prison with wooden shackles [tib. an tad] on their legs. [tape unclear]

starthere Then the junior [Shengo](#) told me, "You scolded me. Thank you. I am going to report this to the Drepung Laji" [tib. ngar bka' bkyon gnang byung/ thugs rje che/ nga 'bras spungs bla spyir snyan seng zhu gi yin]. I said, "I am sorry, sir, I have something to report." He said, "What do you have to say?" Then I stood up and took out a [khata](#) and told him, "You scolded me and I talked back to you. Please cease your anger like the saying, "To cure the sore in the mouth inside the mouth itself" [tib. kha nang gi rma de kha nang la gso ba gnang rogs gnang]. In case the sore in the mouth is not cured in the mouth, then go ahead and report this to the Drepung [Laji](#), but the Drepung [Laji](#) can't give orders to the Ganden [Laji](#). If you want to report it, you should report it to a higher authority [tib. bla dpon gong ma]. It is like the saying, "It is better to wash your hands in clean water" [tib. [chu](#) gtsang sa zhiq la [lag](#) pa bkrus na dga' gi red]. He said, "What do you mean clean water?" I said, "Go ahead and report this to the [gag](#) or the yigtsang." When you report it you should say, "The [Loseling](#) Chagdampa didn't accept [tib. ma brtsis] me, the [Gomang](#) Shengo, so please ask him why he didn't accept me." They will ask me and I will give them the answer." Then he said, "What are you going tell them?" I said, "I don't need to tell you what I am going to report. I am going to report where I ought to report. I am like an intestine which is white inside and also outside [tib. rgyu ma phyi dkar nang dkar]. I don't have any reason to hide my face under my fingers. You report that the Chagdampa and the [Shengo](#) can not stay in one room and you can drive me out." He said, "Sir, I can't do that." I said, "If you can't, then keep quiet and I will report somewhere like washing hands in a clean water, because I am like one who has been chased to the corner of the room, so I would have to turn my face back [tib. rtsig khug la bkar nas rtsig khug nas tshur kha slog]. So I won't feel regret even if I have to wear a white [chupa](#) [worn when exiled from Lhasa] because this is my karmic result from the past life [tib. skye ba sngon ma'i sngon bsags]."

Then the Khamtsen [gegen](#) told me to keep quiet, but I said, "You shut up like a walnut! [tib. rkub star kha 'dra po tshums]. I will prove it myself. It is like the saying, "I carry the bow because I know how to shoot [tib. mda' shes nas gzhu khyer yod]. I know medicine and I brought the medicine [bag](#) [tib. em chi shes nas sman khug sdog yod]." Then the senior Sheno said, "On the case of the main and the branch [Shatra](#) families, the monastic officials of Drepung became humiliated (tib. ngolo char [sngo lo 'phyar]." I said, "You are right" [unclear tape] Since then we didn't talk. Then I sent my [gidru](#) to buy a mutton carcass and tell them that I will pay for it tomorrow. Then wait for me near the gate of

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Gyanbumgang Nendrön's house and I will come after the evening tea prayer session. Then I took a [gyabden](#) [gift/bribe] and a [khata](#) subchi [tib. zub phyi] and after the evening tea prayers, I told the Geyog that I am going to the Nendrön's house.

I went to see Gyanbumgang Nendrön, but the situation had changed and the [servant] said, "Kungö is there, but someone is with him." I told him please report I am here and when he came out, he said, "I made the report, he [nendrön] said 'If you want to report something, you have to go to the [gag](#) and not here, this is my [shag](#) [house].'" So we didn't have anything to do and just before we went out of the outer gate, the servant called us [not clear who was with him --perhaps the Shingnyer] in. At that time, the Nendrön was alone. The Nendrön's servant used to be a servant of the [Kalön](#) Lama and he would put a cup and a ladle on a bucket of [chang](#) costing 4 [tranka](#), and then we all would drink from one cup. Then the Nendrön asked what I am here for. When I gave him the [khata](#) scarf, he returned the [khata](#) right away to show displeasure [tib. ma 'dod pa'i nram 'gyur]. Then he asked, "Weren't you inside the [Shatra](#) household? You are very knowledgeable right? What happened?" I said "I was not in [Shatra](#) household." Then he said, "I heard that you were in [Shatra](#) household." [implies he was secretly in cahoots with the main family] And then he told me to sit down and they served me tea in a red cup.

Then his attitude changed and he was slightly more friendly [tib. ngo dkar du phyin song] and he said, "You are not to be blamed. What happened?" Then he bent his head and remained like that for about 2 minutes after which he said, "We can call the [Shengo](#) to the [gag](#) after the [drungja](#) is over." I said, "Thank you." He returned the [khata](#) scarf to me, but I gave him the [khata](#) again and told him, "If you call the [Shengo](#) to the [gag](#), please tell them that we, the Chagdampa, are also coming to the [gag](#)." He said, "What are you going to do?" I said, "I will report whatever the [Shengo](#) did so that you will be clear about the matter." He said, "That will be good." It took a long time, like two hours, it was almost sunset, and then I went to the Shengo's office and the junior [Shengo](#) had become like a bear because he was agitated and didn't talk to me.

Q

At that time, were they still whipping people with switches?

A

The whippings were in the morning. I am talking about what happened in the evening.

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Q

During this time, they stopped/blocked [tib. bkag] the [Shatra](#) people, right?

A

Yes. When I came back, Tsag Serkhang's steward was there. While the two [Shengo](#) were there, I asked them did you put wooden shackles on them and they said they did. I said you don't need to put wooden shackles on them. After the [Shengo](#) left, I told them to open the door where the three monks were locked up and I told them to untie the wooden shackles. Then I told the monks, "Get up! What is there to be surprised about to have been beaten a little bit." Then I asked the Ganden [Laji](#) monks, "Are you the officials [lene] of the Ganden [Laji](#)?" They said yes. Then I said, "Why are you standing over there? If you are to make an appeal, just come in." Then I took them [the three] out and told them that I am handing over the three monks to you [the Ganden [Laji](#) officials] like fixing a needle to the collar [tib. khab gong gzer]. Now they don't have any physical problem. [tape unclear]." Then they took over the three monks.

Then the junior [Shengo](#) told me, "You shouldn't have released them. You must lock them up." I said there is no place to lock them in." Then all of them came into the Shengo's office and then the Gowo steward came in. I knew the Gowo steward and I was also little close to him. I asked him what did you report? [tape unclear]

Then all of them returned and when the evening tea [prayer session] was over, it was sunset. [Then I told the Ganden Chandzö, "Now, the case is settled like the proverb, "Didn't need to raise the cymbal in the sky as it was settled by ringing the bell." [tib. sil snyan nam mkhar 'phyar mi dgos par dril bu [ga](#)?'og nas grol ba] [means didn't need to get humiliated in the public]. I asked his name and whether he is from Changtse [tib. byang rtse] or Shartse [tiv. shar rtse] College and I told him to write his name down. After the [gongja](#) [evening prayer session], it was almost sunset.

Then the junior [Shengo](#) asked me, "Where did you go today? We waited for you, but you didn't come [after the gongja], so we ate the food and have kept your food here." I said I went to Gyanbungang and they asked what was the matter? I said I went to borrow a horse. He said, "Wow, you borrowed a horse so early for the Champa Dendren [tib. byams pa gdan 'dren] [which is held on the 25th after the Mönlam where they take the Matriya Buddha's statue around in the [Barkor](#).]"

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The next morning, a messenger was standing near the door of the Shengo's office so I asked him, "What are you here for?" He said, "The [gag](#) is calling you people." The [Shengo](#) asked, "What is the matter?" Then we went to the [gag](#) and they asked me what happened and I said, "The junior [Shengo](#) was beating a person with his slipper, so I held his hand and told him [talking like whispering] "Because you have the power to punish, I am telling you I am sorry. If you were not allowed to punish people, there is no reason for you to be in this room and I wouldn't want to tell you sorry." [tape unclear] Then he [the [nendrön](#)] was very angry and scolded the junior [Shengo](#) very severely saying, "That was ridiculous." [tib. dpe srid dwogs med]." I kept quiet and didn't say sorry. [tape unclear] Then the [nendrön](#) told us, "Don't you Chagdampa and [Shingnyer](#) have to go now? You can go." And then the [tsog](#) was held and we came down and then the second tea was served and then the third tea.

[When they did the [tsenyi](#) debate, the [Shengo](#) would sit on seats near the table where the people giving the [gye](#) would sit. At this time, when I went in, the Ganden monks were there and I banged my staff on the floor and told them, "What have you to say now? Is this all you are capable of? If you are not capable, you must stop doing this. You better control yourselves. [tib. mdog skya 'di red pas/ 'jon gi mi 'dug na zhogs dgos red/ sdug tshod zin na dga' ba yong]. I am white both inside and outside and I don't have anything to lose." Later I heard that the Ganden monks were saying, "That was about their internal problem, he didn't mean us."

[tape unclear] When we came back to the Shengo's office, they [he shengo ?] said, "Today, you scolded [the Ganden monks] a lot." Then I said, "If I didn't tell them a little bit it would be like the proverb, "The good-tempered people are regarded as idiots and a horse with a long chin looks like an old horse [tib. mi blo rgyu ring na lkugs mthong dang rta ma le ring na rgan mthong]. Then Tsag Serkhang paid the [Shengo](#) 100 [dotse](#) [as a bribe]. And then the verdict was issued from the [gag](#). It said that this can not be settled unless an investigator was appointed in the Shengo's office. So the case was not settled for about 2 years.

Q

Tsag Serkhang acted wantonly [tib. hag tshal sba tshal] and married Lhayön la [Shatra's daughter], right?

A

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Yes. They were in cahoots.

Q

It was said that the one who married Lhayön la was not the son of Tsag Serkhang, but he was Chapa Rusur, Lungshar's son, right?

A

And the [Shengo](#) supported them.

Q

And it was said that their opponent said that if someone could kill Chandzö Gyala, they will be paid 100 [dotse](#), right?

A

Chandzö Gyala was arrested, but he was not beaten with switches.

Q

He was about to get whipped, right?

A

They didn't plan to whip him. They just said that they were going to [whip him].

Q

I heard that when Chandzö Gyala was about to get whipped with switches, the monks came and did something, right?

A

No, the monks didn't come and he was not about to get beaten. And then we [Shengo's office] were frigtend and scattered (tib. drog ne thor ['dregs nas 'thor])).

Q

What was the reason for the Shengo's office to have this internal fight? Was there anybody from above giving secret messages [tib. gsang brda] to the Shengo's office?

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A

There was nobody doing that. I didn't hear and see anything like that. It happened all of a sudden like the protector deity [tib. chos skyong srung ma] did something.

Q

Then the [Shatra](#) case became like pending [tib. nyal], right?

A

Yes.

Q

Nothing happened to the two [Shengo](#), right?

A

Yes. Because the order (tib. kagyur [bka' sgyur]) was issued. They divided the things.
[unclear]

Q

Actually, that case was not a case that the [Shengo](#) could settle, right? They told the [Shengo](#) something pleasant sounding and the [Shengo](#) didn't comprehend it [tib. mgo ma 'tshos pa], right?

A

Yes.

Q

It was not that the whole Ganden monastery was supporting the main [Shatra](#) family; it was like half, right?

A

Ganden was behind [Shatra](#).

Q

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Even if [Shatra](#) and Dewashung [the Tibetan government] were in confrontation, Ganden would always stand on Shatra's side.

A

The [Shengo](#) was behind Tsag Serkhang.

Q

If Tsag Serkhang married Shatra's daughter, [Shatra](#) would drive them out, right?

A

Yes.

Q

What was the name of Trimön's trader?

A

I don't know his name.

Q

What did you say the [Khampa](#) [trader] did to [Gyambumgang](#)?

A

Not [Gyambumgang](#). They were asked whether they have the Shengo's permission to display the things for sale.

Q

Where did he display the things to sell?

A

He displayed them in Wongtö Shinga [tib. 'ong stod zhing ga] [near Trimön's house] and he said he displayed their things in their own place.

Q

And then they got into the fight?

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A

Yes. Then they said, "Eat shit."

Q

And then the [Khampa](#) was arrested and they beat him with switches and locked him up, right?

A

Yes.

Q

While they were locked up, the two Chagdampa went to apologize to [Trimön](#), right?

A

Yes. And then we met Shükhüpa [tib. shud khud pa] and the two of us were left in Shükhüpa's house. However, because Shükhüpa didn't come, the two of us came out and when the [Trimön] [Shape](#) came, [Trimön] he prostrated to us [saying] "The compassionate [lord](#) has come." [tib. dpon po thugs rje chen po phebs byung].

Q

How many times did [he] prostrate?

A

Probably, [he] prostrated 5 or 6 times.

Q

You didn't have anything to apologize to him, right?

A

On that night, we were left like this, and on the next morning, [Trimön](#) Shape went to Reting Labrang and said that last night 21 [tsogchen](#) shengo came to arrest me, so please protect me. Reting might have told him something clever (tib. mkhas po] so then [Trimön](#) Shape went to the Kashag and said that he reported this to the regent, but the regent

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being a child, doesn't know anything, so please Kashag, take care of me (tib. dagpo kyönro nang [bdag po bskyon rogs gnan]).

Reting, therefore, was agitated and I received a message to come to Reting's Labrang. I went to see Reting Rimpoche and he told me that [Trimön](#) has reported to the Kashag that 21 shengo came to his house, so it would be better if you people visited [Trimön](#). Then we went to Reting Labrang and reported through the Reting's senior Dzasa and [Reting said] "There is nothing to be agitated about [because [Trimön](#) came to me not wearing his uniform, but wearing a dress of a meditator (tib. druba [sgrub pa ba]) [unclear]. Moreover, he told the Kashag that the regent is a child and doesn't know anything. Later, [Trimön](#) became crazy and took a nun to the [Barkor](#) and he came to the Shengo's office through the runggang [chenmo](#) [kitchen] and said, "Tsogchen shengo la, are you in." [laughter as this was totally inappropriate for a Shape].

Q

As for the [Kalön](#) Lama, after Gendün Chödar la [tib. dge 'dun chos dar lags] died, Jayang Kyil Lobsang Samchog La ['jam dbyangs dkyil blo bzang bsam mchog lags] became the [Kalön](#) Lama. After him. it was Trekhang and then it was Temba Jayang [tib. bstnan pa 'jam dbyangs] and then there was the [Trimön](#) trouble and then what else happened during the Reting regency? Soon after that. [Trimön](#) resigned, right? After that, [Langdün](#) had to resign on the day of the Tsongjö's Serbang, [tib. ser sbreng] right? How did that all happen?

A

I don't have anything to tell you about those.

Q

I heard that the abbots of the colleges [in Sendregasum] submitted a note with three points to the Kashag and the Trungtsi in which it was written, "1. In Chamdo and other important places there was no real [Kalön](#) staying and there was only a the joint [doji](#) dzasa appointed. This is not okay. A real [Kalön](#) should stay there. 2. Regarding the reincarnation of the Dalai Lama, last year [Nechung](#) gave the prophecy that it was very good if a minister could go to China [tib. ma ha tsi na'i yul], so if he would dare to go this year, that will be good, but nobody went. 3. The regent has been made inconvenient to do his work [tib. mdzad dka']. "

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Q

The abbots held the meeting in the Judeling [tib. jus 'ding gling] house and made the note and submitted it to the Kashag and the Trungtsi. Then the Kashag and the Trungtsi met and said what does, "inconvenient to work" mean? There is no inconvenient caused by the Kashag and the Trungtsi, and [Trimön](#) has decided to resign. Then the regent said that it is inconvenient for me to work. Didn't you hear how this happened?

A

I don't have anything to tell you about this.

Q

Langdün resigned in 1933, the Earth-Hare Year on the 29th of the 2nd lunar month. Probably they talked about this on the 25th-26th and then the abbots met. Anyway, on the day when the monks of the Changchuling [tib. byang 'chub gling] sent the Lügong [tib. glud 'gong], the two scapegoats bearing the ransom of the ruler on the 29th of the 2nd lunar month, the abbots still hadn't adjourned their meeting. Finally, the abbots walked to the place where Reting Rinpoche was staying.